

## NATIONAL Jewish Post and Opinion

"If You Let The People Know, They Can Act Intelligently"

Friday, May 5, 1961

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## Algerian Jews Relieved After Abortive Coup

NEW YORK (P-O) — With the abortive coup in Algeria quashed by French President DeGaulle, Algerian Jews breathed a sigh of

relief. Many, however, were preparing to leave for Israel, according to word received here from spokesmen for the Jewish community.

The French newspaper "Paris Press" reported that 30,000 of Algeria's 130,000 Jews were determined to go to the Jewish homeland.

Their reasoning, according to the newspaper, is "We can't hope for anything from the FLN Government which is connected with the Arab League and therefore is anti-Jewish."

Another quarter of Algerian

Jewry would like to go to France, according to the Israeli daily "Haaretz" while the remainder of the 130,000 seemingly intend to remain in Algeria and await the turn of events.

Another report indicates that twenty Jews allegedly trying to emigrate to Israel were arrested by Moroccan police at Melilla in Northern Morocco. The report asserted that the Moroccan newspaper "Al Alam," organ of the Istiqlal Party, demanded that the Moroccan Government take "severe measures to punish" the Jews and that Morocco prosecute the "leaders of Zionism."

"Al Alam" stated that the leader of the group of arrested Jews had escaped arrest.

Algerian Jews were fearful of the Foreign Legionnaires who took part in the revolt against General DeGaulle. Half of the Legionnaires are German and many are believed to be Nazi war criminals.

The Jewish Press in Paris unanimously condemned the Algerian coup and urged whole-hearted support of President DeGaulle.

## Fight City Plan to Replace Yeshiva With Housing Project

NEW YORK (P-O) — A New York Yeshiva is fighting to keep its property from foreclosure by the city which plans to sell the building to a private contracting firm which will erect a middle-income housing development on the site.

The Ultra Orthodox Yeshiva located at 630 Riverside Dr., at 140th St., is noted for its special program for students who become interested in Jewish studies at a late age.

Much of the student body is made up of such students, many of whom are referred from other Ultra Orthodox Yeshivas.

A meeting scheduled to take place April 27 before the Board of Estimate at City Hall to decide whether or not to sell the school property to the construction firm of Psaty and Furman of 369 Lexington Ave., which plans to build the housing development, was postponed to May 12.

Nevertheless, Yeshiva students from all over the city converged on City Hall April 27 bearing placards and posters pleading the Yeshiva's cause.

Neighborhood religious and civic leaders have urged the city to allow the school — Yeshiva Haichel Hatorah — to remain. These leaders include Rev. Dempsey, associate pastor of the Abyssinian Church headed by Congressman Adam Clayton Powell.

Representatives of the Baptist Conference and the Baptist Minister's Council, the Jewish Education Committee of New York, the National Society for Hebrew Day Schools, the Rabbinical Council of America, the Union of Orthodox Jewish Congregations of America and the New York Board of Rabbis have joined their appeals to those of the Yeshiva asking that the school be allowed to remain.

A petition bearing 40,000 signatures has been submitted to the city pleading the Yeshiva's case.

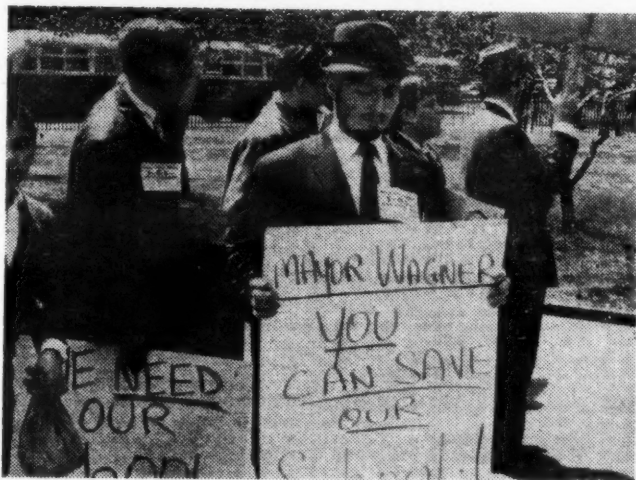
Rabbi Jacob London, principal of the school, said the Yeshiva claims priority rights to the purchase of the property by virtue of tenancy for the past six years and because of its huge expendi-

tures for renovations, as well as its having been the first to offer to purchase the building.

The school's enrollment is upwards of 250 students. In addition to offering an educational program it maintains in its dormitory about 150 students, many of whom depend on the school wholly for their sustenance, according to Rabbi London.

"Many of these students come from broken homes and are in all ways dependent on the education, food and shelter offered by the institution," said Rabbi London. "We are fully aware of the need for slum clearance projects and other programs of urban rehabilitation. We fully identify ourselves with this most important element of city planning. Yet, it would be a pity if we were to sacrifice education and religious training. This school is not supported by public funds and has no wherewithal to replace the premises it now occupies. Dis-

placement from this property would mean the dissolution of the school."



YESHIVA BOYS PICKET CITY HALL, beseeching Mayor Wagner to save the school. Although the Yeshiva has made repeated offers to buy the property at 140 St. and Riverside Drive, the city is reported ready to sell it to a contracting firm which plans to erect on the site a middle income housing development.

(Photo by Burt Shavitz, Jewish Post Photographer)



TWO FRIENDLY NEIGHBORS of the Yeshiva come down to City Hall to join the Yeshiva boys in protest. They wear cards addressed to Borough President Dudley which urge "Save Our School" and "We Want an Integrated Community." The girl on

the left is reading an account of the hassle between the Yeshiva and the builders in "The Jewish Press," a fast-growing Anglo-Jewish newspaper.

(Photo by Burt Shavitz, Jewish Post Photographer)



## 10,000 Tourists Plant Israel Trees

JERUSALEM (P.O.) — The "Plant a Tree With Your Own Hands" scheme, carried out by the Jewish National Fund in co-operation with the Government Tourist Corporation, has resulted in tree-plantings in Israel by 10,000 tourists from 40 countries.

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## South African Orthodoxy Votes Down 'Shnoddering'

NEW YORK (P.O.) — The Orthodox Jewish community of Springs, South Africa, voted to keep "shnoddering" out of the synagogue, according to the correspondent of the South African Times.

A resolution proposing that "shnoddering" on Shabbat and at times of the High Festivals be reintroduced, was rejected at the recent annual meeting of the United Hebrew Institutions of Springs.

The issue provoked a lively

debate after introduction of the resolution by B. Shapiro. The resolution was seconded by I. Sacher.

Several of the speakers declared that Springs was fortunate in not having such practices as "shnoddering" prevalent. Reintroduction of the practice, the speakers asserted, would be a retrogressive move.

L. Blieden suggested that, if necessary, a special levy could be imposed on members to meet increasing expenditures.

## Jewish Customs May Need Change But Not For Commercial Reasons

NEW YORK (P.O.) — A Rabbi who feels that Judaism should not be static but move with the times nevertheless questions some of the "developments" that have affected Jewish ritual observance.

Certain of these "developments," he states bluntly, have been made by caterers and undertakers rather than by the religious leadership of the Jewish community.

The Rabbi—Dr. Howard Singer of the Laurelton Jewish Center—suggests re-inspection of the Bas Mitzva and Bar Mitzva ceremonies. He calls attention to the fact that in a recent article in "Conservative Judaism," Dr. Shelomo Goitein, a noted Jewish educator, proposed that Bar Mitzva be replaced by a "Bar Talmud" ceremony which would be held when the youth was sixteen or seventeen years old.

Conceding that changes in rituals inevitably take place, Rabbi Singer insists that the changes should be evaluated on the merits of enhancing the spirit behind the ritual.

"The reason I'm concerned is that far-reaching changes are now being made but not by rabbis or knowledgeable laymen. They are made by caterers and undertakers. These are the people who really determine all sorts of things about the most solemn moments in the lives of our people.

"Don't misunderstand. I have nothing against these people. They have a most useful, a vitally necessary part to play in our present society. But they're just not equipped to determine the future of Jewish tradition."

**WHERE TO GO  
WHAT TO SEE  
WHAT TO DO**

## IN NEW YORK

Note to Organizations: This is the only listing of major activities in New York, available anywhere. If your affair is of interest to more than a limited number of people, it will be listed here FREE of charge. Mail information (at least 8 days before edition in which you wish notice) to the POST and OPINION, 84 Fifth Ave., New York 11.

### COMING EVENTS

Friday, May 5 — Tenth annual music festival at Central Synagogue, 55th St. and Lexington Ave., 8:30 p.m. Selections from the Liturgical Music of the Synagogue. Cantor Frederick Lechner and the Choir of Central Synagogue, under the direction of Lazar Weiner.

Sunday, May 7 — Israel Independence Day Celebration at the YMHA, 1395 Lexington Ave., 2 p.m. Ziona Folk Dance Group, Goren Dancers, and Bnai Akiba Group.

Sunday, May 7 and Monday, May 8 — Sixth Annual Con-

vention of the National Council of the Neshef Ubnos Chabad, at Hotel Diplomat. Delegates from all parts of the U.S. and Canada will attend this convention of International Lubavitcher Women.

Monday, May 8 — Final All-Day Conference of the Season of the Long Island Chapter of the Women's Branch of the Union of Orthodox Jewish Congregation of America at the Congregation Beth Shalom, Lawrence, L. I.

Thursday, May 11 — Luncheon of the American Jewish League for Israel, honoring Avraham

Harman, Israeli Ambassador to the United States, at the Sheraton-Atlantic Hotel, at 12:30 p.m.

### LECTURES AND SYMPOSIUMS

Monday, May 8 — "Maimonides Guide for the Perplexed," by Rabbi Isaac L. Swift, at Theodor Herzl Institute, 515 Park Ave., at 6:30 p.m. Public invited.

Monday, May 8 — "Israel Panorama: A Guided Tour of Israel." Color film and lecture by Dov Keden, Israeli Tourist Office, Herzl Institute, 8 p.m. Public invited.

Tuesday, May 9 — "The Medieval Jew," by Israel Elfenbein, Herzl Institute, 6:30 p.m. Public invited.

Tuesday, May 9 — "Jewish Law Report," by Rabbi Herbert Parzen, Herzl Institute, 8 p.m. Public invited.

Wednesday, May 10 — "Talmud Study," by Rabbi Eliezer Kirzner, Herzl Institute, 6:30 p.m. Public invited.

Wednesday, May 10 — "The Bitter Spring," Fifth volume in a series of the Poloskys. Participating members, Charles Angoff (author, and Harold Riblow, literary critic, Herzl Institute, 8 p.m. Public invited.

Wednesday, May 10 — "Toward a Philosophy of Jewish History," by Isadore Twersky of Harvard University, at Leah and Joseph Rubin Residence Hall, Amsterdam Ave. and 184th St., at 8:15 p.m. Public invited.

Thursday, May 11 — "The Bible on Israel Stamps," by Helene L. Blumkin, director, Israel Stamp Service, 6:30 p.m., Herzl Institute. Public invited.

Thursday, May 11 — "Encounters with Zionist History," by Dr. Isaac Schwartzbart, 8 p.m., Herzl Institute. Public invited.

### EXHIBITS

Exhibition of paintings in all media by young American artists under the sponsorship of Americans for Progressive Israel. Exhibits will include paintings and Israel handicrafts by Israeli children. At 1151 East 12th St., Brooklyn, May 5 through May 7.

Exhibition of the works of Mula Ben Haim, Israel hero-artist, at New York's Eplorer Art Gallery, 145 E. 72nd St., under the auspices of American-Israel Cultural Foundation. Opened May 4. Artist was front line fighter in Israel's War of Independence.

Ninth Annual Benefit Art Sale and Collectors' Exhibition, University House, 11 East 69th St., through May 10. Proceeds to new Hebrew University of Jerusalem. Admission \$1.

"The Hebrew Bible in Art," an exhibition of paintings, drawings, etchings and textiles at Stephen Wise Congress House, 15 East 84th St., through June 15.

Paintings and woodcuts on the Revolt of the Warsaw Ghetto by Marius Sznajderman at the YMHA in Newark, N. J., 255 Chancellor Ave. Admission free, through May 18.

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## Organizational Directory

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American Friends of the Hebrew University — University House 11 E 69th St. NYC 21. YU 8-8400.  
America-Israel Cultural Foundation 2 W 45 St. NYC 36. OX 7-4630.  
American Red Mogen David "Supporting Israel's Red Cross" 225 W 57th St. NYC 19. PL 7-1627.  
Anti-Defamation League of B.B. 515 Madison Ave. NYC 22.  
Community Service Bureau of Torah Vodaath 141 S 2 St., Brooklyn 11 New York. EV 7-1068.  
Farband Labor Zionist Order 575 6th Ave., NYC 11. YU 9-0300.  
Herzliah Jewish Teachers Institute 314 W 91 St. NYC 24. TR 7-4885.  
Israel Government Tourist Office 574 5th Ave., NYC 36. CO 5-2750.  
Jewish National Fund, 42 E 69th St. NYC 21. TR 9-9300.  
Kashruti Supervisors Union 205 W 14th St., AL 5-7330.  
National Community Relations Advisory Council, 55 W 42d St. NYC 36. LO 4-3450.  
National Council of Jewish Women 1 W 47th St., NYC 36. CI 6-3175.

National Council of Young Israel. 2 W 16 St. NYC 11. WA 9-1525.  
Poale Agudath Israel of America, 147 W 42 St. NYC 36. BR 9-0816.  
Religious Zionists of America (Mizrachi-Hapoel Hamizrachi) 80 5th Ave., NYC 11. WA 4-7940.  
Synagogue Council of America, 111 W 42nd St. NYC 36. BR 9-2647.  
Union of Orthodox Jewish Congregations of America, 84 5th Ave., NYC 11. AL 5-4100.  
United Zionist Revisionists of America, 55 W 42d St., NYC 36. PE 6-0332.  
Zionist Organization of America, 145 E. 32nd St., NYC 16. MU 3-9201.

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# Lack of Teen-age Ethics Reflect Parental Influence

(Editor's Note: This is the second in a series of three articles based on the book "Living With Your Teen-ager" by Rabbi Simon Glustrom, president of the Northern New Jersey Region of the Rabbinical Assembly of America.)

NEW YORK (P-O) — "Before parents can begin to make ethics relevant to their teen-age children they should establish the proper framework for ethical living by attempting to clarify the basic reasons for what is acceptable as correct ethical and moral behaviour."

This is the advice given to parents of teen-agers by Rabbi Simon Glustrom in his book "Living With Your Teen-ager."

"Judaism and ethics," declares Rabbi Glustrom, "are inseparable. The ancient Jews never thought of ethics as a special science, or as a branch of philosophy, as did the Greeks. God was conceived of as a moral God who demanded ethical behaviour of his children."

"It has been the Jewish belief that the Torah speaks to all people regardless of age, background or mental capacity. Parents and educators should endeavor to interpret Biblical concepts for their children by applying Jewish ethics to situations in which adolescents are daily involved. Unless the teen-ager can feel that the Torah speaks to him as a child of the twentieth century living in the city or in the suburbs or on the farm, then the study of the Bible is as anachronistic as the study of alchemy or astrology."

"The teen-agers' struggle for the family car receive considerable attention in the press almost daily. Unable to wait until he has his own car, the youngster takes the keys without permission and stealthily goes out in the family car for a ride with friends. This is more than a breach of ethics. It is a threat to the safety of other drivers."

"The parents are usually quick to reprimand the youngster by restricting his most desirable privileges. And yet, does not this all too-common youthful behavior reflect a mis-directed emphasis in upbringing by the parents? The child has been made to feel that material possessions are symbols of prestige and power and the more numerous and glittering these possessions, the greater the prestige of the individual."

"There is nothing reprehensible about a youngster driving the family car or owning a relatively inexpensive car for that matter, but when he regards the automobile as the fulfillment of his greatest objective, it is symptomatic of misplaced emphasis by the parents."

On the question of "meeting prejudice," Rabbi Glustrom emphasizes that "during adolescence, prejudice may have serious implications."

"How," asks the rabbi, "can parents effectively gird their adolescent children with self-confidence against acts of prejudice? More important than the problem of the existence of anti-Semitism, which perhaps may never be completely eradicated, is the manner in which the Jew learns to react to it. There are many possible approaches but

not all of them face the problem realistically.

"It has been suggested by some authorities that the child be made aware at an early age that he is a member of the less privileged minority group and that he must accept this fact sooner or later."

Such an approach may have been adequate for a child brought up in an East European environment or in Germany during the thirties. But is it not self-defeating to ask a child to accept an underprivileged role in a country that guarantees all men first-class citizenship?

"American Jewry accepts this land as its home and professes to know no other. The rights and privileges of Jews, as of all other groups, are guaranteed by law. The American nation is basically decent and fair. Why then train our children to continue to accept the stigma of a persecuted minority?"

"There is no valid substitute for a sound Jewish education as a most effective weapon against bigotry. Youngsters can be on guard against the rantings of anti-Semites once they learn to accept themselves unequivocally as Jews."

"The marginal Jew becomes far more disturbed by prejudice than the secure one whose pride cannot be easily deflated by irresponsible attacks. Knowledge of Jewish history can help bolster the morale of young people who are confronted with anti-Semitism. They will learn that accusations against Jews date back to the time of the Pharaoh who invented the idea that Jews would be disloyal in times of war."

"They will learn also that Haman was incensed with Mordecai and his people because they were different — the oft-repeated problems of dislike for the unlike. The student of history soon discovers that anti-Semitism is irrational, that it is the product of a diseased mind which always seeks an object of attack."

"Parents should not feel that the air of presumptuousness with which their teen-agers express themselves indicates self-confidence. They are actually less confident than ever but are testing themselves and their newly-found knowledge. Tomorrow a new and seemingly more attractive philosophy will replace the

## Aided Jews Fleeing from Lebanon

JERUSALEM (P-O) — Five Beirutian Jews were recently detained by police in Lebanon, charged with aiding Jews to escape to Israel, according to the Israeli daily "Haaretz."

The five had been taken into custody previously on a similar charge, according to "Haaretz," and were released on that occasion after promising that they would cease their alleged activities.

The accused are Morris and Olga Danna, Emil and Rachel Ringman and Fuad Turkiya. They said they plan to go to Israel themselves to live.

present one. And they will show as much enthusiasm and conviction about the new as they did for the old.

"If parents would realize that the critical and rebellious attitude is part of the maturing process, they will not suffer frustration or feel they have wasted their efforts. They will then meet the challenge with patience and concern, rather than with panic and disillusionment."

(Editor's Note: The next article in the series will deal with sex awareness by the teen-ager, his dating patterns and other problems identified with his growing up.)

## Rabbi Prefers 'Thou' To 'You' in Biblical Usage

HOUSTON, Tex. (P-O) — "In the name of making the Bible meaningful, we ought not to drag it down to the level of a coffee-break conversation."

So declared Rabbi Hyman J. Schachtel of Congregation Beth Israel here, writing in the synagogue bulletin on revisions of the Bible.

Dr. Schachtel points out that there is a great controversy now respecting the new translation of the Christian Bible over whether the use of "you" instead of "thou" is proper.

"Within the American Rabbinate," writes the rabbi, "a simi-

## Catholic Paper Assails 'Discriminatory' Grant

MILWAUKEE (P-O) — The official newspaper of the Roman Catholic Archdiocese of Milwaukee last week criticized the University of Wisconsin board of regents for accepting a grant for non-Jewish students only.

The Herald-Citizen, in an editorial, called on the regents to reconsider their action taken earlier this month (P-O, April 14) in which they accepted the grant, whose distribution was limited to "Gentile, Protestant students in their junior and senior years."

The grant is for almost \$100,000. It was given to the university by the late Miss Ida

D. Altemus of Stoughton, to specifically assist these non-Jewish students.

The newspaper said: "The board of regents have this \$100,000 fund and they have — by their action — placed on it this sign: 'No Jew, no Catholic . . . need apply; we'll refuse your application.'"

"Has the board of regents maintained 'the fullest respect and protection of the constitutional right of all citizens and students, regardless of race, color, sect or creed' when they accept a grant that is discriminatory?" the paper asked.

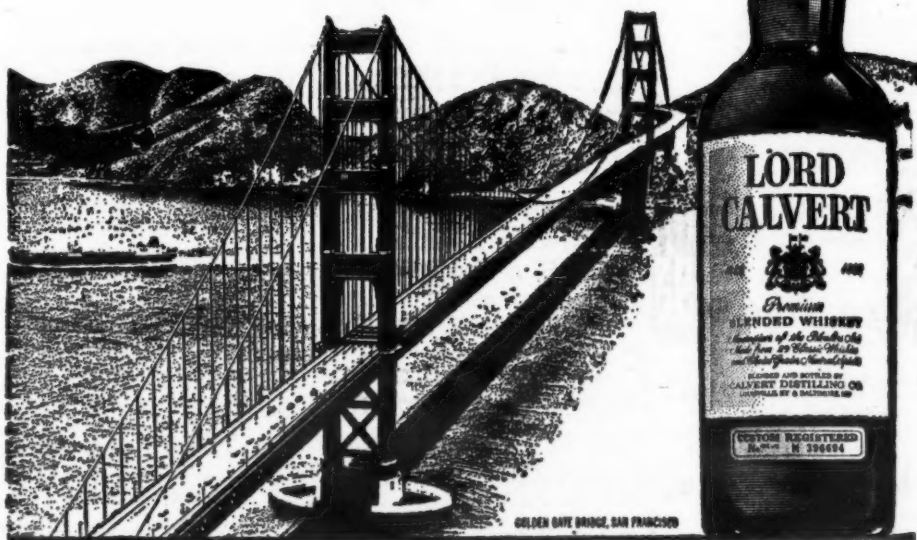
The editorial said it hoped that the charter of the University also contains a provision barring discrimination.

"This agency of the State of Wisconsin has committed itself to use money given to a state agency in a discriminatory way," the Herald-Citizen said.

### WHEN IN NEW YORK, VISIT JEWISH POST ADVERTISERS

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# Needy Nazi Victims Hit Use of Funds for Culture

NEW YORK (P-O) — Demonstrators thronged the offices of the Conference on Jewish Material Claims Against Germany at 3 East 54th St., to protest that funds "rightfully belonging" to them were being expended on educational and cultural activities.

The Claims Conference distributes under 10 million annually which they receive from Germany as additional relief and rehabilitation for Nazi survivors apart from the restitution they may receive directly from various German states.

Of the above funds the conference spends \$1,900,000 for cultural and educational rehabilitation destroyed by the Hitler holocaust. The balance is used for relief of Jews who are living predominantly in Europe. None of the relief funds are available for Nazi survivors living in the United States, reasoning that those in the U. S. could obtain help from local welfare agencies.

The demonstrators, led by Mrs. Liba Weingarten of 37 East 52nd St., Brooklyn, who acted as secretary and spokeswoman for the group, argued that if the Claims agency funds were limited, the Conference should not spend \$1,900,000 for educational and cultural activities when there are many needy Nazi camp survivors in the U. S.

Saul Kagan, secretary of the Claims Conference, indicates that the basic problems of these survivors was the lethargy with which some German States were processing their restitution claims for funds.

These States, under an agree-



**LIBA WEINGARTEN**

Mrs. Weingarten, secretary of the demonstrators who picketed the Claims Conference offices, feels that Nazi survivors in this country should not be made to apply for relief to local welfare agencies as long as Germany is supplying funds for relief.

ment with the Claims Conference, obligated themselves to pay direct relief funds to Nazi camp survivors independently of the funds allocated by the West German Government to the Claims Conference.

At a previous demonstration several weeks ago, Mrs. Weingarten sent a telegram to West German Chancellor Konrad Adenauer, care of President Kennedy at the White House, stating that the claimants staged a sit-down strike at the Claims office in protest against the handling of relief funds by the conference.

Kagan explained that the demands made for funds upon the

conference every year are far greater than the sums available to it for allocation.

The Claims Conference is made up of the major national and world-wide Jewish organizations. Under its agreement with the Bonn Government, the government allocated \$107,000,000 which is being paid out in 12 annual installments for the relief of needy Nazi victims throughout the world.

Under the agreement, all Jews who suffered damage to health or limbs or underwent deprivation of liberty by confinement in a concentration camp or ghetto may enter claims. Jews born in Germany may go further and demand compensation for economic persecution, such as loss of business properties, loss of life of next of kin and interruption of studies.

## Rabbi Hits Apathy at Aiding CJA

CHICAGO (P-O) — Rabbi Herman E. Schaalman of Emanuel Congregation here was shocked to find that only 40 per cent of his congregation supported the Combined Jewish Appeal and that the figure in other congregations is as low as 25 per cent.

"I must confess that this low figure startled and dismayed me," he wrote in the synagogue bulletin, "The Voice of Emanuel." He added, "It is hard to believe that Jews who are willing to hold membership in a congregation would at the same time be unwilling to support Chicago's most important Jewish charitable campaign."

"To assist the community to provide the institutions for the sick and old, to improve education in religious schools and in any of the other facets which CJA tackles, has traditionally been among the foremost and noblest obligations of every Jew."

## Memorial Ceremony Honors Razed Towns

ESHTAOL (P-O) — One thousand, five hundred representatives of Jewish communities wiped out in World War II, attended a memorial ceremony sponsored by the Jewish National Fund at the Martyrs' Shrine in the Judean Hills.

## LAUNCH AGRICULTURAL EXPERIMENTS IN ARAD

BEERSHEBA (P-O) — The Jewish National Fund Afforestation Department recently initiated the first agricultural experiments in the new development region of Arad which covers hundreds of thousands of dunams in the Negev.

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ANSHEI EMETH • CONG. ATZERETH ZION



**POLICE KEEP ORDER** as demonstrators jam offices of Conference on Jewish Material Claims Against Germany at East 54th St., N. Y., to protest against monies being spent for education and culture while no relief funds were available in the U. S. At a previous demonstration the demonstrators sent a telegram to West German Chancellor Konrad Adenauer informing him that Eichmann victims staged a sit-down strike at the conference offices as a protest against the unsatisfactory handling of relief funds from Germany.

(Photo by Burt Shavitz, Jewish Post Photographer)

## Rabbis Table Resolution To Censure 'Commentary'

CONCORD HOTEL, Monticello, N. Y. (P-O) — A resolution censuring Commentary Magazine was tabled by a voice vote at the sessions of the Conservative Rabbis here.

The resolution was presented by the resolutions committee. Before there could be any considerable floor discussion the tabling resolution was adopted.

On rabbi did however point out that the Rabbinical Assembly of America had no right to take a position against Commentary because there is disagreement with its editorial policy.

Rabbi Edward Sandrow, who was re-elected president for a second term, stated the case against the monthly publication of the American Jewish Committee in his annual report when he scored the magazine's April issue as reaching "a peak of Jewish self-hate."

The issue carried a symposium (P-O, April 21) by 31 Jewish writers on "Jewishness and the Younger Intellectuals."

Rabbi Sandrow told the rabbis

that he "wonders how organizations like the American Jewish Committee and similar national agencies measure their glowing and optimistic reports about Judaism in America. There is something contradictory in a statement by (president) Herbert B. Ehrmann about the strength of American Judaism in the Jewish Telegraphic Agency report of his address delivered on Jan. 21 as contrasted with a series of articles in the last issue of the AJCommittee's own magazine, Commentary." These literary 'gems' were written by Jewish intellectuals on how little our religion and life means to them. The April issue of "Commentary" reaches a peak of Jewish self-hate. It is depressing."

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# 15-Year-Old French Essayist Would Like To Be an Israeli

NEW YORK (P.O.) — "If I had to live in a country other than France, I would choose a very small and very new country — the State of Israel."

So declared Paulette Bourdet, a French Catholic girl of 15, in a school essay contest sponsored by the European Conference on the French language.

Paulette, who first learned about Israel through documentary films and the French press, wrote that "to live in Israel would be to live in a world without false values, in a world of truths that are new because they have been too long forgotten."

Her essay — reprinted in "The Pioneer Woman," a publication of the Women's Labor Zionist Organization of America — attracted the attention of Premier David Ben Gurion of Israel who congratulated the young writer.

"I feel great admiration for Israel," Paulette wrote. "In all the world, it alone offers me a living example of man's great-

ness, of his eagerness to defend against winds and tides, against wars and hatred, the frail yet luminous flame of life.

"Since the world began these people have been persecuted and in the century in which we live, this so-called century of progress, it has come close to extinction through torture and mass extermination. The survivors, scattered to the ends of the earth, are re-gathered now in a scorched and arid corner of the earth.

"Men, women and children are all taking part in the building of the new state, the hearths of life are rising on the naked sand. Oh, I admire this country with all my soul!

"I should like to work on a communal farm or kibbutz because there, work has regained its real and original meaning — to offer the fruits of the earth to man. On these farms work is not prostituted by money. It is not used for buying a Cadillac while one's neighbor only has a

Plymouth and many others have to go on foot.

"It is used rather so that everyone may have some bread and a lot of hope, because it is indeed true that men struggle for bread but die for other causes. Israel offers the chance to give oneself freely, to forget oneself. Sordid questions of money, rivalries over lucrative posts, all the manipulations that operate behind the scenes in our world, dissolve before cold and bare necessity; man has no time to be greedy."

"Thrust by thrust he must reclaim the desert; he must make water spring from between the burning stones; he must make life rise up and sing where once solitude and desolation held sway. Oh, what a marvelous task! To work with mind and strength to build a city in the desert. To work in order to cry aloud before the world that, despite torture, hate, humiliation, life and hope go on. To work, to give everything, not for oneself but for all!"

## Fascists Picket Meetings On 'Day of Remembrance'

LONDON (P.O.) — An unsuccessful effort was made by British Fascist elements to mar the annual Day of Remembrance for the six million Jews murdered in Europe during World War II by the Nazis.

Eight of the Fascist demonstrators were arrested outside the Prince's Theatre where 1,500 Jews assembled to mark the anniversary of the Warsaw Ghetto uprising.

Earlier in the day, Fascists paraded outside Woburn House,

where the Board of Deputies heard Sir Barnett Janner, M. P., president of the board, pay tribute to the fighters of the ghetto.

The Fascist group, led by Colin Jordan, head of the British National Party, carried banners inscribed, "Eichmann Trail — Jews caused World War II" and distributed pamphlets bearing the picture of Menachem Begin under the title, "Mass Murderer Wanted."

The eight Fascists arrested were fined 15 pounds, each on charges of disturbing the peace.

## Implores Flock 'Be Hospitable'

ORANGE, N. J. (P.O.) — Rabbi Arnold A. Lasker of Congregation Beth Torah here called on his congregants to emulate Abraham and show greater hospitality and warmth toward strangers moving into this community.

He said that many newcomers had complained to him that no move had been made by longtime residents to accept them. The rabbi asserted that when he mentioned this to the residents they answered, "We already have our own friends" or "Why don't the newcomers make an effort themselves to get acquainted?"

"Abraham, you may recall," wrote Rabbi Lasker, "is said to

have had the flaps on all sides of his tent raised higher so that he could see in advance those who were approaching his habitation in order that he might be prepared to meet their needs."

## Name New Director Of Tourist Office

NEW YORK (P.O.) — Victor Bennahum will succeed Yohanan Beham as director of the Israel Government Tourist Office in New York effective May 1, it was announced recently. Mr. Beham will return to Israel for a new assignment in the office of the Prime Minister.

## I Think As I Please

# Beer Spy Case Poses Issue Of Security 'Laxity' in Israel

By CARL ALPERT

HAIFA — The arrest of Yisrael Beer on charges of espionage has caused a profound shock in Israel. Not even the overwhelming absorption of the public in the Eichmann trail has been able to mitigate the effects of this scandal. It would not be an exaggeration to say that the average Israeli has been more gravely shaken by this event than by almost anything else in the short history of the state.



Alpert

Spies are not a new phenomenon. Other countries have had their espionage affairs. Nor has this been Israel's first spy case. Every few months, small fry, Jews and Arabs, are apprehended for passing information to enemies of the state. Sometimes the violations are purely technical. Many of the violators are Arabs.

THE MOST prominent figure arrested thus far had been Prof. Kurt Sitte, distinguished cosmic ray authority, and head of the Physics Department at the Technion. Prof. Sitte's appeal against his conviction is now pending. Israel had been shocked by the Sitte case — but he is a non-Jew, and had been a newcomer to the country.

Another suspect is Aharon Cohen, whose trial had been under way, and had been postponed because of his ill health. Cohen is a philosopher and political theoretician. His contacts with foreign agents, if he had maintained such, were presumably on the same level, since he had no access to state secrets.

With Beer, the situation is quite different. Here is a man who had served with distinction in the Haganah, and had earned a right to discuss Israel's military and security affairs with top level people. He had claimed to be Ben Gurion's military ad-

viser, and had gotten away with such claim. He was military commentator for the country's leading newspaper, Haaretz. Only a few weeks before his arrest, government spokesmen had revealed, in quite another connection, that Beer had access to restricted military files.

VARIOUS THOUGHTS run through the minds of the Israelis, though not until the trial will all the facts be clarified. There are those who experience a terrible and sickening feeling at the thought that such a man could be a traitor to his country and to his people. He might have been responsible for catastrophe. There is no doubt in anyone's mind that if secret information regarding Israel's military affairs should be passed to an unfriendly nation in Eastern Europe, it would very quickly find its way into the hands of the Arabs. One report has it that Beer was almost taken into confidence during the planning for the Sinai campaign, and he later complained at his exclusion. The possibilities could have been horrifying.

Another strand of thought occupies itself with Beer's past. There appears to be evidence that he came to Israel more than twenty years ago with advance plans to become an espionage agent at the proper time. For twenty years he worked to worm himself into the upper echelons and to gain the confidence of his colleagues. For twenty years he was scheming and waiting and planning for the fulfillment of that task for which he had originally come, or been sent, to Israel. If this suspicion is true of Beer, are there others as well?

Furthermore, there are grounds for believing that he may not be Jewish, and had studiedly assumed a Jewish identity as part of his mission here.

THE IMMEDIATE tragedy of the Beer case is the uneasiness which it has created in Israel. Seeds of suspicion have been sown. Who can be trusted? Does

the security of the country now require internal police and intelligence operations which must inevitably interfere with privacy and individual rights? Though McCarthyism and everything it stands for are anathema to Israel, do the latest revelations indicate that we have been unduly lax in security vigilance?

The expectation is that the trial of Yisrael Beer will be expedited so as to take the case out of politics, but with elections scheduled for Aug. 15, there is no doubt that espionage will be an issue. Opponents of Mapai and Ben Gurion are already proclaiming that the latter must be charged with the responsibility and neglect which made the Beer case possible. Conservative elements are preparing their blasts at the left-wing parties, whose politics and policies spawn men like Beer, who are ready to betray Israel in favor of world Communism.

The trial will be a messy business, even if held behind closed doors. It will be a degrading letdown, after the high moral tone of the Eichmann trial.

## Broadway to See Musical Set in Present Day Israel

NEW YORK (P.O.) — A musical set in modern Israel will be presented on Broadway next winter by Gerard Oestreicher, it was announced this week.

The production will be directed by Albert Marre who will also direct an autumn show, "Helen of Troy," a musical starring Menasha Skulnick. The production will make its bow in October.



Skulnick

Molly Picon and Robert Weede will be starred in the musical about Israel, which will open on Broadway during the week of

Dec. 18 after a tryout in Philadelphia beginning Nov. 6.

The show will be titled, "Shalom." It will be the first Broadway musical dealing with contemporary Israel. It will be a colorful presentation requiring a dozen changes of scenery. The action will unfold in Jerusalem, Tel Aviv and at a moshav in the Negev.



Picon

The story deals with two American tourists in Israel, a business man and a widow who are touched by what they see and fall in love.

## Exhibits of Jewish Interest At U. S. World Trade Fair

NEW YORK (P.O.) — Visitors to the U. S. World Trade Fair in the Coliseum, May 3 to 13, may see an exhibit of outstanding interest, picturing the development of the new Jewish State.

This exhibit, in the Israeli Pavilion on the second floor, will include items donated by seventy Israeli firms, covering virtually every branch of Israel industry.

In another part of the exhibition the cultural and educational materials of the Lubavitchers will be displayed. The Merkos L'Inyonel Chinuch, educational

arm of the Lubavitchers, under the direction of the Lubavitcher Rebbe, will display a large assortment of its publications.

The exhibit of Merkos publications, some appearing now in seven languages, was a leading attraction of tens of thousands of Jewish visitors at the Fair last year.

Five beautiful Israeli models were flown to New York by El Al Airlines to participate in twice-daily fashion shows at the Fair. Among them is Gila Golan, Miss Israel of 1960 and Deputy World Beauty Queen at an In-

ternational Beauty Show held in London.

The Israel trade items on display will include furniture, foodstuffs, knitted fashions, other textiles, jewelry, ceramics, books, records, stationery and coins, metal products, electrical appliances, expresso coffee machines, sheet glass, plastics, paints, cosmetics, medical instruments, chemicals and services such as El Al Airlines, Bank Leumi Le-Israel and Zim Israel Navigation Company.

The automotive section will include a special display of the new Sabra Sports Car.



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## Salads Low In Calories, High In Flavor, Springtime Luncheon Dish

By SARAH LIEBER

This is spring at last. Salads are in season for luncheon, for the family supper and snacks. We can, of course, combine any number of vegetables or fruits, fresh or frozen or canned, or a mixture of all can make them low in calories but high in flavor, or very rich and filling. They can be ornamental or casually tossed in your favorite wooden or earthenware bowl. In short, there is no end to the possibilities for salad service. One reader tells me she always picks the tender leaves of dandelion to combine with other greens. If



Sarah

you want to impress the ladies at a luncheon, add a few whole cherry tomatoes (the kind that are the size of a marble). And try salad green other than the year-round iceberg or Simpson kind. Beet tops, spinach, broccoli leaves, and anything else that's green and tender will add zip to the other greens. Here are some ideas for main dish or side dish salads.

### FROZEN CHEESE AND PINEAPPLE SALAD

- 1½ cups cottage cheese
- ¾ cup whipping cream
- ½ tsp. salt
- ¼ cup shredded pineapple, fresh or canned
- ½ cup finely chopped dates
- ¼ cup mayonnaise or salad dressing
- 3 tblsps. lemon juice

Beat the cheese with a fork, rotary beater or electric mixer until smooth. Whip the cream until stiff and fold in cheese. Add seasonings, lemon juice and dressing. Fold in well-drained pineapple and dates. Pour into a waxed paper-lined freezer tray and freeze at the coldest setting

of your refrigerator, about 3 hours, or until solid. Cut into slices, arrange on greens, garnish with nuts or fruit and serve with additional dressing, if desired. A very pretty refreshment which may be made the day before the party, with hot rolls, thinly-sliced nut bread and coffee. Serves 6.

### MOLDED APPLE SLAW

- 1 pkg. lemon or lime kosher "gelatine"
- ½ tsp. salt
- 1 cup boiling water
- 4 tps. vinegar or lemon juice
- 1 cup shredded cabbage
- 1 cup diced pared apples
- ¼ cup chopped celery
- 6 stuffed olives, thinly sliced
- shredded greens

Dissolve the gelatine in boiling water, stirring to be certain all is liquified. Add seasonings, vinegar and cold water. Chill until slightly thickened. Fold in cabbage, celery and apples. Arrange olive slices on bottom of a 1½-quart mold. Fill with salad mixture. Chill until firm. Unmold carefully and garnish with shredded greens, more olive slices and salad dressing as desired. Serves 6.

### SALMON CABBAGE VINAIGRETTE

- 1 cup shredded cabbage
- 2 hard cooked eggs, finely chopped
- ½ onion, minced
- ¼ cup chopped parsley
- 1 can (7-oz.) salmon, drained and flaked
- 1 tsp. salt
- ¼ tsp. pepper
- ½ tsp. dry mustard
- 2 tblsps. vinegar
- 6 tblsps. salad oil
- 2 tblsps. capers

Combine salmon, cabbage, eggs, onion and parsley in a salad bowl. Mix all the remaining ingredients to form a dressing and pour over mixture. Toss lightly. Garnish with watercress or other greens. Serves 4.

### TASTY SPINACH SALAD

- 1 bag (12-oz.) spinach, or 1 lb., washed
- ¼ cup shredded corned beef or salami
- 3 hard cooked eggs, chopped
- ½ cup salad oil
- ¼ cup vinegar
- 1 tsp. salt
- ½ tsp. Tabasco

- ¼ tsp. paprika
- ½ tsp. dry mustard
- 1 clove garlic

Wash the spinach carefully and remove stems and larger veins. Drain thoroughly and tear into bite-size pieces in a salad bowl. Add shredded meat and chopped eggs. Refrigerate. Combine the remaining ingredients to make a dressing. Let stand to blend flavors. Remove garlic before pouring over spinach mixture just before serving. Serves 6.

### CHEESE STUFFED LETTUCE

- 1 head iceberg lettuce
- 1 3-oz. pkg. cream cheese
- 1 cup cottage cheese
- ¼ cup diced green pepper
- ¼ cup shredded carrot
- ½ tsp. salt
- ¼ tsp. celery seed
- ½ tsp. minced onion
- ¼ tsp. Tabasco

Cut the core from the head of lettuce, leaving a cavity large enough to stuff. Wash and drain thoroughly. Blend cream and cottage cheeses and blend in remaining ingredients. Stuff into cavity of lettuce head. Chill 2 to 3 hours. Cut into wedges. Serve with dressing. Very pretty to look at as well as tasty. Serves 6.

### SALAD DRESSINGS WITH A DIFFERENCE

- ¼ cup finely chopped cucumber
- 2 tblsps. toasted, slivered, blanched almonds
- ¼ cup lemon juice
- ¼ tsp. salt
- ¼ tsp. ground dill seed
- pinch of pepper
- ½ tsp. powdered mustard
- ¼ tsp. garlic powder

Mix all ingredients well. Pour

over fish, meat or vegetable salads.

### Cheese Dressing

- 1 tsp. salt
- ½ tsp. powdered mustard
- pinch of pepper
- 1 tblsp. sugar
- 1 clove garlic, crushed
- 1 tsp. grated onion
- 1 cup salad oil
- ¼ cup lemon juice
- ¼ cup lime juice
- ½ cup grated cheese

Combine all ingredients except juice and cheese, and let stand 1 hour to blend. Add remaining ingredients and beat with a rotary beater until blended. Serve over tossed greens, or fruit or fish salad.

### Tabasco French Dressing

- ½ tsp. salt
- ½ tsp. sugar
- ½ tsp. powdered mustard
- ½ tsp. paprika
- ¼ cup salad oil
- ¼ tsp. Tabasco
- ¼ cup vinegar

Mix all dry ingredients. Add oil and Tabasco and stir until well blended. Add vinegar and beat or shake well. Beat or shake just before passing or pouring over salad.

### A WORD TO THE WIVES

Be sure the greens you use are crisp. Do not cut, but tear into bite-sized pieces for the salad bowl.

Any basic tossed salad can be made filling by the addition of slivered meat, leftover or of the cold cut variety... or cheeses, or fish and eggs. And try leftover cooked vegetables tossed into mixed greens, for color and food value.

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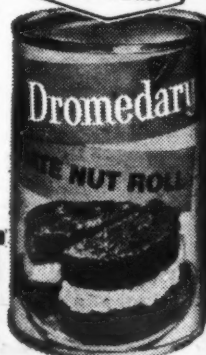
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# Vulgar Image of Rabbi by Community Conservatives OK 'Eye Bank' Nix Sabbath Center Openings

CONCORD HOTEL, Lake Kiamasha, N. Y. (P.O.)—The Jewish community was held accountable for the shortage of more than 100 rabbis in the Conservative congregations today. Reason: It has created a vulgar and repelling image of the rabbi.

This was the message of Rabbi Armond E. Cohen, of Cleveland, chairman of the placement committee, to the Conservative rabbis of the U. S. meeting here.

"Many congregations clamor for youthful 'glamour boys' in the pulpit," Rabbi Cohen told his colleagues. He described this type of rabbi as "the facile book reviewers and popularizers, the 'MC type of preacher' who can change the subject every two minutes and will talk no longer than 14 minutes."

Rabbi Cohen said there were about 100 Conservative congregations without spiritual leaders. He described the situation as "a pulpit crisis which threatens its very survival in the U. S., Europe and South Africa."

Rabbi Cohen said the Conservative movement had no answer for the empty pulpits.

He said that only a mere trickle of students enters our seminary and then bemoaned,

"even this trickle is drying up."

Rabbi Cohen blamed the attraction of science for leading potential rabbinical students away from the seminary doors.

"The best brains and most dedicated hearts," he asserted, "are turning to the schools of science rather than the halls of Jewish learning because they hope to make their contribution to the redemption of mankind from disaster through the truth and power of science."

Until the Jewish community changes, Rabbi Cohen saw no relief from the present crisis.

"They (the laity) want organizers, campaigners, whose philosophy is 'the parishoner is always right.' A rabbi should be popular, charming, never critical, and must never disturb anyone."

The parishoner who is 'disturbed by the minister feels he has been unjustifiably injured.'

Taking a dim view of the laity, Rabbi Cohen said, "Some of the laity wants this anemic creature always to 'know his place' and to cherish poverty. They want to lead their shepherd. They do not want to be led. They have created a paper-back clergyman. Is it any wonder our ablest and

brightest young men are not attracted to such a calling. They know what they face."

Conditions will not change until "our laity matures and fashions a new-old image, that of the rabbi who is a disturber of the conscience, a fearless leader who refuses to be led, dispellers of complacency."

He expressed the feeling that we shall "yet come to this and we will again attract the finest flowers of Jewish youth as we did in centuries past. Until then, rabbis of this generation must take courage, fight the good fight, stick to our own values, see it through."

Rabbi Cohen reserved his strongest criticism for congregations who turn their back whenever an applicant for their pulpit is a mature man of 45.

CONCORD HOTEL, Lake Kiamasha, N. Y.—A group of questions by the committee on Jewish law and standards of the Conservative movement in the past six months shows that eyes may be willed to an eye bank, that the use of an organ is not prohibited by Jewish law, and that where no special programs in the Sabbath spirit can be maintained at a Jewish center, the center shall not be open on the Sabbath.

The committee reported that it had received 113 inquiries between Sept. 1 of last year and April 13 of this year. The largest number, 18, were concerned with kashrut, 10 were on synagogue services, 8 on weddings, while 7 were about the Sabbath.

In answer to one question, the committee repeated an earlier

decision in connection with the calling of women to the Torah for aliyot. The practice was condoned for special occasions such as bat mitzva, but they should be in addition to the normal seven still restricted to men. A minority report approved of aliyot unqualifiedly.

As for an organ, the committee restated a 1959 response to the effect that it "does not consider the use of the organ prohibited by Jewish law."

In answer to the question of whether a congregation may observe only the first day of the holidays, the answer was that some congregations which do not observe the second day do remain in good standing in the Conservative movement. It added that the committee is considering the question anew at present.

## YESHIVA UNIVERSITY OFFERS FELLOWSHIPS TO ATTRACT MORE STUDENTS TO RABBINATE

NEW YORK (P.O.)—Yeshiva University will spur study for the Rabbinate by offering a series of fellowships to attract "talented and brilliant students" for training as Orthodox Rabbis.

The announcement comes on the heels of expressions of concern by Jewish leaders in the United States and abroad over the growing reluctance of young men to enter the Rabbinate.

Da. Samuel Belkin, president of Yeshiva University, at 186th St. and Amsterdam Ave., told the 25th annual convention of the Rabbinical Council of America at Atlantic City, N. J., that financial details of the fellowships, which start next September, will be announced soon.

"The fellowships," he said, "will help to strengthen the spiritual resources of our country at a time when the forces of materialism are bent on destroying every vestige of the democratic processes of our society."

Yeshiva University has an enrollment of more than 5,000 students. Only 157 are registered at

the University's Isaac Eichenan Theological Seminary.

Concern over the scarcity of Rabbinical students was expressed in England during the week by Rabbi Dr. Israel Brodie, addressing the annual meeting of governors and subscribers of Jews' College.

Dr. Brodie, who is president of the college, said "We are get-

ting rather anxious about the drop in the number of students desirous to enter the college with the aim of becoming ministers. I can only hope that this decline is temporary and that we will be able to welcome a goodly number of young men willing to undertake what is in fact one of the finest callings in our Jewish community."

## Reversal Taken on Sabbath Riding By Conservative Rabbis at Convention

CONCORD HOTEL, Lake Kiamasha, N. Y. (P.O.)—A strong position against riding on the Sabbath has been adopted by the committee on Jewish law and standards of the Conservative rabbinate.

The statement asserts that

15, and was distributed to delegates as they registered. It is a revision of a previous position taken in 1950 and a clarification issued on Feb. 17 of last year.

The statement asserts that the Sabbath "is observed best within the limited radius of one's home—or when on a journey—within the limited radius of whatever quarters one occupies as a temporary home."

The statement clearly declared that riding was permissible only where there was "the need of reaching a synagogue for attendance at worship." It added that "it certainly does not include travel for social or recreational purposes."

The statement declared that "the Sabbath is the cardinal institution of Judaism; it is the principal opportunity afforded us by our tradition for the halowing of life . . . but the Sabbath cannot function as the great day of the Lord unless we consciously make 'a fence around it. The most important of the fences we must make to safeguard the Sabbath as an oasis of peace and of holiness is the avoidance of travel . . ."



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## New Jersey Rabbi Calls ADL Alarmist Over Precautions Against 'Trial' Reaction

SOUTH ORANGE, N. J. (P.O.)—New Jersey Rabbi Louis M. Levitsky considers the Anti-Defamation League warning against possible vandalism growing out of the Eichmann trial, to be "alarmist" and "an affront to the society we live in."

Rabbi Levitsky, writing in the weekly "Review" published by his Oheb Shalom Congregation here, ridicules the "fear propaganda" spread by B'nai B'rith's Anti-Defamation League and characterizes it as a "disservice to our citizenship."

He cites a bulletin sent out by the ADL "warning" that "the trial of Eichmann might be the

signal for anti-Jewish extremists in our country to vandalize Jewish institutions."

The bulletin, Rabbi Levitsky says, proposes 10 measures against the anticipated vandalism, including the employment of a private watchman for night duty, custodial attendants to remain in the building when it is not in use, and outside lighting for buildings.

"I know," declare Rabbi Levitsky, "that there are a certain number of crackpots around, that there are plenty of Jew haters (you don't have to go out of the Jewish community for these necessarily) and that just

plain adventurous kids will use any excuse for vandalism."

"I also know that because there are a few such, it is no excuse for the Anti-Defamation League to give the impression that the woods are full of them and every Jewish institution is ready prey for some of its fellow citizens."

"It takes very little imagination to see what wonderful public relations such a 'warning' establishes. I am quite sure that this very 'warning' will stimulate action by tramps, delinquents and hoodlums, who never heard of the Eichmann trial. I feel that B'nai B'rith is rendering a disservice to Jewish institutions."

## National Jewish Hospital Undergoes Reorganization

DENVER (P.O.)—A reorganization is taking place at the National Jewish Hospital here, according to an announcement by Philip Houtz, executive director of the institution.

Houtz disclosed that eight of 12 division and department heads have resigned as the result of differences between himself and medical and research leaders over the hospital policies.

Houtz, according to the Inter-mountain Jewish News, is a fund-raising genius who has built up a \$3,000,000 nationwide annual income from contributors. He has accumulated decisive authority as hospital director which clashed with doctors, the News stated.

The hospital board of trustees and its executive committee, headed by Col. Stanley Shubart, backed Houtz in the controversy. The board expressed confi-

dence the hospital would continue its leadership in the field of medicine and research as new staffs were appointed to replace those who had resigned.

In a statement, hospital officials said: "The board has given careful consideration to the point of view expressed by each member of the medical staff but cannot relinquish its own responsibility to decide what course of action will serve the best interests of the institution."

"It does not believe those interests will be served by permitting the members of the medical staff to make decisions which do not lie within the area of their specialized professional competency."

"It is hoped that remaining differences will be solved on the basis of responsible consideration of the needs of the institution."

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# Yuvalites in Israel Are Youthful Zealots In Dedicated Quest for Spiritual Life

JERUSALEM (P-O) — The deep religious devotion and "practical ideals" of a group of young people in Israel known as the "Yuvalites" are hailed by Reform Rabbi Herbert Weiner, of South Orange, N. J., writing in B'nai B'rith's magazine "Jewish Heritage."

"The Yuvalites," declared Rabbi Weiner, a well-known lecturer on the Hassidim, "are what, in more religious days, might have been called a 'covenant community,' that is, a group that has adopted a specific spiritual as well as organizational pattern of life."

The community has established itself at Yodfat in a barren area of Western Galilee, where they have organized a Kibbutz.

"In one of the rooms," said Rabbi Weiner, "they placed two loaves of bread and a bowl of water on a table under an electric light. The light burns continuously as a symbol of daily,

earthly life which must always be lit from above."

"The young people come, sometimes alone, for a moment of meditation or as a group to sit quietly on mats and sing songs. Occasionally, they read and discuss an essay by existentialists Kierkegaard or Sartre or some saying of the Chinese sage Lao-Tze or a selection from Hassidic sources or a chapter from the Bible."

"Their behavior in the dining room, particularly on a Sabbath morning, is similarly eclectic. They are likely to begin their meal with a word of blessing but not in the traditional Orthodox form."

"They eat their meal in semi-silence, sitting around a table so as to face each other in a style reminiscent of the ancient Essene sections, as they were described by the first century Roman historian, Josephus."

"They are connected with Josephus by an accident of geog-

raphy. Near their new home are some stone walls, the remains of a fortress called Yodfat, which was defended by Josephus before he deserted the Jewish cause and went over to the Romans. The young people call their Kibbutz by the name of that ancient fortress."

"Kibbutz Yodfat is an intriguing phenomenon on the spiritual landscape of modern Israel which all agree these days is seething with religious issues. The ideology of the group is simple—elimination of the gap between ideals and life. They want a community based on inner bonds of life and friendship and a way of life which encourages each member of the group to find and realize his full-

est potential and deepest level of existence."

"They also consider themselves religious though they are not Orthodox—a semantic distinction quite lost on the average Israeli. In the mornings, before going out to work, they set aside moments for solitude, 'because it is first necessary to draw oneself together, become aware of oneself, awaken clear; a person draws himself together to have a full meeting with the world.'"

"During their work, they try to emphasize rhythm in order to make every movement as meaningful as possible. In the evenings, there are moments set aside for solitude and occasionally group prayer. Their prayers are very short. They be-

lieve a long prayer 'is a sign of degeneration.'"

"They mark the Sabbath but with a pattern different from that of either the religious Orthodox or the free-thinking kibbutzniks. They do not take the kind of journeys which the non-religious like to enjoy on the Sabbath 'for leaving one's place is contrary to the spirit of the Sabbath.'"

"On the other hand, they do not have congregational prayers on Sabbath morning. Instead, each person goes off by himself to meditate. At one time they ate their Sabbath noon meal in silence but they later lightened that rule though they still avoid the compulsion to talk just for the sake of talking."

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# Two Israelis Debate 'Image' Of Ari, Hero of 'Exodus'

JERUSALEM (P-O)—Controversy still rages over the personality of Ari ben Canaan, the sabra hero of Leon Uris' novel "Exodus" which has been made into a highly successful film.

The issue is argued by two articulate Israelis — Meyer W. Weisgal, chairman of the executive council of the Weizman Institute and Shlomo Grodzensky, noted writer and editor, currently on the staff of the Israeli "Davar."

Weisgal believes Ari ben Canaan is a "true reflection of the sabra spirit" and symbolizes the Haganna pride and self-discipline.

Weisgal hails "Exodus" as the greatest piece of propaganda ever produced for Israel. He believes that it condenses, in a crude but effective way, an entire era and archives for Israel

what "War and Peace" achieved for Russia.

"Exodus," declared Weisgal, "depicts heroic figures in a heroic era in contrast to the conventional idea of Jews submitting to persecution. Here for the first time Jews are shown hitting back against their persecutors. This gives satisfaction not only to Jews but also to non-Jews."

Weisgal said that he knows three men who might between them provide the composite characteristics of Ari ben Canaan.

Shlomo Grodzensky believes that Ari amounts to little more than a "Tarzan" or "Superman" such as one finds in the comic books.

"Perhaps he gets at the pulp-readers in all of us," suggests

Grodzensky. "I suspect that 'Exodus' met a need of certain Jews in the Diaspora for belief in a new type of Jew to offset their own problems."

"They wanted the Israeli to be a blue-eyed, fair-haired fearless warrior, possessing all the attributes normally assumed to be missing from the children of the ghettos."

"This idealized prototype was what Uris provided for them. Unfortunately, the creation of this Israeli image for their delight has not liberated them from their difficulties."

Grodzensky does not believe that the propaganda value of "Exodus" will prove to be of benefit to Israel in the long run. The danger of such "superficial prototypes" is that they can be twisted easily "to our detriment," the editor declared.

## 'Jewish Intellectuals' Hit For 'Disdain' of Judaism

NEW YORK (P-O) — Jews who participated in a recent symposium on "The Jewishness of the Younger Intellectuals" conducted by the magazine "Commentary" may call themselves "Jewish intellectuals" but they are certainly not intellectual Jews.

This point is made in an editorial in the current issue of "The Reconstructionist" which asserts that the wisdom of "Commentary" is open to question in affording alienated Jews a forum where they could express their disdain of Judaism.

On the other hand, the editorial states, the symposium possibly rendered a service to the Jewish community by apprising it of the "problem of its lost men and women."

"Jews might as well know how many talents have left them" The Reconstructionist editorial declares. "Perhaps they may now try to analyze the reasons for this alienation and try to devise methods of retaining those who are still loyal."

The editorial continues: "Some thirty-one journalists, teachers, poets, critics, novelists

and other talented young men and women who hold in common their birth as Jews and their youthful age (most are in their 30's) responded to a series of questions about Judaism and Jewry posed by the editors of 'Commentary.'

"Their brief essays paint a sad picture of the negative attitude toward Jewish life which prevails among a large segment of Jews on the campus and in other opinion-molding positions. With few exceptions the participants in the symposium find little or no worth in religion, Jewish or otherwise, in the synagogue, in commitment to the Jewish people or in participation in the life of the American Jewish community."

"They react with greater interest to the State of Israel but without any great sense of involvement in its future — except in so far as they express concern for its moral weakness. They are completely indifferent to Jewish education, except to suggest in a rare case that it was worth having. They exalt the marginal Jews of the past and can think of no committed Jew who has made an impact on world culture."

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## WOMEN'S VIEWPOINT

## Plaintive Melodies Tell More Than Statistics

By HELEN COHEN

The mass waves of Jewish immigrants to this land from Eastern Europe at the end of the last century and the beginning of this century weren't altogether a one-note melody of light and hope. There was a very special kind of heartache connected with this stage in the life of the Wandering Jew that had troubled him, at least to such a great extent, only infrequently before.



Helen

For hundreds of years these

people, though their life had been much more bitter than sweet, had at least lived together, generation after generation, in the same land, some, during these centuries, even in the same house. Now all of a sudden far across the sea a new world beckoned with bright promises of religious and economic freedom. But the journey there was long and costly and beset with difficulties. And so a new dimension in suffering was added to the vast repertoire familiar to this suffering people — apartness, the cutting of ties, parents separated from children, wives from husbands, grandparents from grandchildren.

Not until after my father died

did the full impact of this situation, as it affected him, hit me. When at the age of 18 he left his home in Rumania, that was the last time he was ever to set eyes on his parents or any of his other immediate family, as long as he lived, except for one younger brother who followed him to the new world.

Of course, he was well occupied in the years to come, eking out a living for the wife he had taken and their growing family. And as a devoted father, he must have been busy convincing us, his little ones, about what a fine world it was because never once to my knowledge did a word of complaint ever cross his lips concerning the insur-

mountable distance that separated him from his closest kin whom he had left behind in the Old Country.

The special heartbreak connected with that massive flight to freedom is clearly sounded for us in a sample of Yiddish folk songs of that period collected by Ruth Rubin for a forthcoming book to be published by Thomas Yoseloff, Inc., and quoted in the winter, 1961, issue of Recall magazine.

One song, "A Brivele Der Mamen" is translated to read:

"A little letter to your mother, Don't take long to write it. Write it soon, dear child; Grant her this comfort. Your mother will

read your letter, And she will be relieved. You will cure her pain, her bitter heart, And refresh her soul."

Then there is the song sung by a wife, whose husband had gone on ahead and had never been heard from again, putting her in the unenviable position of an aguna who couldn't remarry, since only the husband could get a divorce, and he nowhere to be found.

Or the plaintive note of the homesick immigrant:

"Vos bin ich kayn Amerike geforn" — "Why did I come to America, Lonely did I remain, Driven far from father and mother, so distant from sisters and brothers. Now my parents plead with me to return, And I am ashamed to go home. A fire burns within me, I yearn for my dear, devoted mother."

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# Should Congregations Raise Funds For Outside Agencies Such As The UJA?

By MYRON SCHOEN

Giving to charitable causes is among the most important commandments of the Jewish faith. Zedakah is one of the foremost mitzvas in our religious tradition. We inculcate giving to those less fortunate in our children at a very tender age in the nursery schools, the kindergartens and the primary grades of our religious and Hebrew schools. Almost every congregation has an organized program or activity for Zedakah and some congregations utilize the most solemn day in our religious year, Yom Kippur, to re-



Schoen

mind their members of this serious obligation.

While there are few if any active synagogue members who will deny that the support of charitable causes has a rightful place in the synagogue, the question is being asked, "When and where does the synagogue say enough already?" They point out that the synagogue hardly has the opportunity to evaluate its own situation after the High Holyday period when it becomes involved in a succession of fund drives. From November through May, the synagogue leadership is engrossed in Bonds for Israel, Federation or Allied Jewish Appeal, UJA, JDA, ZOA and a host of others, local, national and international and all worthy indeed of the Jewish community's support.

LET US EXAMINE this prob-

lem from three angles. The first is a legal or technical aspect that must be made clear to avoid any clouding of the issues — the authority of the trustees of a synagogue to give congregational funds to outside organizations such as a community chest or UJA. A congregation should carefully check the appropriate state law to determine what authority the trustees have in relation to granting funds from the synagogue's treasury.

David N. Aberman, a New York attorney with much experience with the Religious Corporation Law of that state, points out that pursuant to Section 5 of the law, "Trustees are required to administer the property and revenues of the congregation for the support and maintenance of the congregation, or, providing the members of the congregation at a meeting there of shall so authorize, for some religious, charitable, benevolent or educational object conducted by the congregation or in connection with it."

The second angle we will examine is the question whether the congregation should make appeals to its membership on behalf of the causes previously cited. Rabbi Leonard J. Mervis of Oak Park Temple in Chicago asked and answered that question in a recent issue of the temple's bulletin. First he asks,

"Does a congregation have the right to make use of its organizational set-up, its boards, committees and contact with members to bring each constituent the message and the need of the Combined Jewish Appeal?"

RECOGNIZING the reaction of some members to these appeals, he continues, "There are some who feel that a congregation has enough to do in its own domain without taking on additional responsibilities. Some say collecting of funds by a temple for other causes isn't fair to the membership. People join congregations for religion, religious education and fellowship. All else is outside the legitimate scope of the temple."

After pointing out that the giving of charity or Zedakah is the prime mitzva or religious commandment of our faith, he states that, "a congregation or affiliate group that does not include Zedakah within the temple purpose is minimizing, misconstruing and perverting the very purpose of the temple."

The third angle of the situation that must be considered is the multiplicity of the drives which seem to stem from our congregations. How do we avoid the feeling that the congregation is always pressuring its members and worse yet, the complaint that the favorite organizations of the officers of the con-

gregation get the biggest play. Lionel Semiatin, executive director of the Temple Israel Center of White Plains, New York, analyzed this situation for his board of trustees and in a provocative report pointed out the "colossal waste of time, energies and funds both on the part of the fund-raising organizations and in the lives of the individuals who lead and participate in these drives."

MR. SEMIATIN asks what are we prepared to do to change the situation? "Are we willing to invest the time, the energy and the talents necessary to bring order out of chaos, to eliminate overlapping and burdensome fund-raising excesses, to control the destiny of our charitable dollar?" And then he laid before them the following six-point program:

1. One annual fund-raising campaign in the community for all Jewish philanthropies.
  2. The drive should be planned, staffed and directed by the community.
  3. Decisions on allocations to local, national and international recipients be made on the local level.
  4. Full cooperation by organizations and congregations represented in the local Jewish community council.
  5. Thorough study and evaluation of the experience of large and small communities in the organization and operation of unified campaigns.
  6. Engaging professional fund-raising and administrative assistance.
- When your synagogue begins its programming planning for the coming congregational year, it might be wise to give more thought to these aspects of charitable giving.

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## Your Name

By N. PEARLROTH

Want to know what your name means? Address your questions to Mr. Pearlroth, National Jewish POST and OPINION, 84 Fifth Ave., New York, N. Y.

**DEAR MR. PEARLROTH:** Please explain the derivation of the name of KERMAIER or KIRMAYER. My father was born in the province of Bucovina—MORRIS KIRMAIER, Los Angeles, Cal.

KIRMAYER is a contraction of Kirchmayer. Its original meaning was an operator of a farm owned by the church. Such farmers would usually be prominent in the affairs of the church. In Jewish terms the Kirmayer would be a synagogue official, most likely the Gabbai or President. Your ancestor then may have been such a synagogue functionary.

**DEAR MR. PEARLROTH:** My grandmother's maiden name was Freda PESELES. She lived in Kiev province in the late 1800's and early 1900's. Can you tell me anything about this name?—JEROME SCOLER, Hartford, Conn.

PESELES is a metronymic, a family name derived from the given name of a matriarch. This happened because the lady in question was either more prominent than her husband or if she was the breadwinner. The matriarch's given name was PESSEL, or in the affectionate has the same meaning as the English Virginia, Cora, or the diminutive Pessele. This is a remarkable Jewish feminine name. It is from the French pucelle, a virgin, a maiden. It Yiddish Matel.



Pearlroth

## Husband, Wife Head Temple Organizations

WORCESTER, Mass (P.O.)—The Mr. and Mrs. of one family head the Brotherhood and Sisterhood, respectively, of Temple Emanuel here, according to the temple's weekly bulletin.

They are Mr. and Mrs. Haskell Gordon, who are described in the bulletin as "very able people with leadership abilities in abundance."

## REBETZIN HERZOG TO BE HONORED

NEW YORK (P.O.) Rebetzin Sarah Herzog, president of the National Religious Women's Organization in Israel, widow of the Israel Chief Rabbi, will be the guest of the Women's Organization of Hapoel Hamizrachi at its annual conference May 7 in the Windermere Hotel here. A luncheon is planned in her honor.

## B'NAI B'RITH PLANS BOOST IN JNF GIFT

JERUSALEM (P.O.) — B'nai B'rith will raise its contribution to the Jewish National Fund to \$1,000,000, it was announced by Y. Tsur, chairman of the JNF board of directors.

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## Democracy at Conventions

Rabbi Benjamin H. Englander may not be as familiar with national Jewish conventions of recent years as he assumes when he writes (P-O, April 28) that "there is no variance in opinion . . . resolutions are prepared in advance and presented for the 'approval' of the delegates. There is consternation, a sacrilege is committed, if someone tries to speak from the convention floor."

**WE DON'T** know what conventions Rabbi Englander has in mind.

The conventions we've covered in recent years have been almost gory in the way there are challenges, and fights and extemporaneous disagreements, and name-calling.

**THESE CONVENTIONS** are so accustomed by now to differences of opinion that they actually reserve sessions for subjects that may not have been included in the program but which are brought up after the convention opens.

At the convention of the Conservative Rabbis last week at the Concord Hotel, a novel approach to a much-disputed subject made it possible for a thorough airing of the question of personal ethics of the rabbi. The convention chairman, Rabbi Seymour Cohen, now of Anshe Emet in Chicago, first asked three rabbis, each known to represent a view different from the other, to prepare papers on the subject. These papers were sent to all Conservative Rabbis a month preceding the convention. To the convention, three other rabbis, all also with different views, came prepared to discuss the original papers. In two full sessions, this subject got the consideration its importance warranted.

**DOES THIS** appear to be an attempt to bar discussion and defeat the non-conformist view, or was this an honest attempt to arrive at the best possible consensus of opinion?

Not all conventions are conducted on an equally democratic basis. A good example, however, of complete democracy is the annual convention of the Council of Jewish Federations and Welfare Funds where opinions of the delegates are supreme and where, as a result, the conventions are unusually well-attended.

## The Rabbi as a Genius

When Rabbi Ira Eisenstein advocates that the rabbi remain uninformed on the wealth of members of his congregation (P-O, April 28), in order to treat rich and poor alike, was he talking about the ideal congregation, something that can never exist, or was he speaking of a practical possibility?

**RABBI EISENSTEIN** was not joking. Nor is he inexperienced in the rabbinate.

Yet the congregation today is built on the hierarchy of wealth.

**IN FACT**, this is one of the reasons why so many Jewish intellectuals are alienated from modern-day Judaism.

And this is precisely why Rabbi Eisenstein would excise the evil, because today the rich dominate the affairs of our synagogues as they dominate the affairs of most of our local Jewish communities and national Jewish organizations. If the place of the rich were balanced by another sector of the scholars and the truly religiously-motivated, then you would have less of the outrages about which anyone conversant with Jewish life today can write or speak for pages or hours on end.

**THE EXACT WORDS** of Rabbi Eisenstein are worth repeating:

The "rabbi should try as hard as possible not to be informed of his various levels of contributions made by members of his congregations so that he should not be tempted to treat the large givers differently from the small ones. In general, rabbis should treat rich and poor alike."

**TO BE PRACTICAL**, it must be recognized that the way Jewish life today is constituted, no rabbi can remain ignorant of the wealth and status of his parishioners. Either by the needs of the congregation or the needs of the community through its annuals drives or in hundreds of different ways, the rabbi learns who is wealthy in his congregation almost before he learns the names of his educational director or his cantor. This is unavoidable.

Under conditions like these, the rabbi who has true genius may be able not to yield to the rich more of a place in the affairs of the congregation than they deserve. He might, if he recognizes the problem he's confronted with, overcome it by shrewdly reserving for the less-than-wealthy members special honors which, because of their place in the economic scale, they might not otherwise be able to gain.

But then, as we said, this kind of a rabbi is a genius.

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FRIDAY, MAY 5, 1961

## The EDITOR'S CHAIR . . .

About seven or eight years ago, I personally covered my last convention of the Rabbinical Assembly of America. Since then these conventions have been covered by other members of the The POST and OPINION staff.

At that convention I was excluded from some sessions, and did not return until this convention, which we're covering now as we write, at the luxurious Concord Hotel, which is almost a city in itself, but one of such supreme accommodations that you feel like you're in a dream world.

We had hoped that even though there were executive sessions scheduled, we would, because of the importance to the Jewish community of the subjects being discussed, be permitted to remain. Our hopes were not to be fulfilled, and as we write we write not in anger, but in the hopes of convincing future conventions that a very important part of what they hope to achieve is being lost when the press is excluded.

We aren't here arguing against the right of any body to conduct its sessions in private. Nor are we here arguing for an irresponsible press. When the question arose of our remaining in the session which was discussing the personal religious practices of the rabbis, a rabbi heatedly exclaimed that The POST was irresponsible.

This is not a charge that is made lightly, and we are not trying to duck the issue, but for this "chair" we are going to be presumptuous enough to state that although The POST and OPINION makes mistakes, it seeks to report accurately, and is never vindictive, and its motives are based on considerable integrity. That we are not blessed with divine wisdom, we readily admit, and we assume that the rabbi who so hastily exclaimed (Rabbi Simon Greenberg rose to put this charge in its proper context) that The P-O was irresponsible may have better second thoughts after reading the position we are taking here.

The Rabbinical Assembly is not an organization separated from the Jewish community. What it does, it hopes will react on the Jewish community. Its progress depends in part, on the Jewish community.

The first point we wish to make is a general, theoretical one, but one which we consider most valid. Whenever there is an interruption in the free flow of reporting, the democratic process is to that extent impeded. The freest possible kind of press coverage is the most desirable for the necessary interaction between all parts of society.

The Rabbinical Assembly is not an organization in a vacuum. It is part of the Jewish community, and not only the Conservative community. What the Assembly does (and thinks) should be related to the Reform and the Orthodox community too.

The reaction from all the elements of the community to activities of the Conservative Rabbinate is as important if not more important to the Conservative Rabbis as the reaction from their own Conservative lay community.

This is the role we feel The P-O is playing in the Jewish community today.

Of course the press department of the RA will present us with a release on what the

sessions on rabbinical placement and personal standards for the rabbis decided, but this will tell nothing compared to what should be reported for the welfare of both the rabbinate and the Jewish community. And of course, The P-O will report on what took place in these sessions, for once we are excluded this does not prohibit us from getting the news, which we always can manage to secure from numerous sources.

It is our contention that when we report conventions in the U. S. Jewish community we serve a role which is not being filled anywhere. And when we give the thinking of the participants in these sessions, not merely the final action, we bring before the important leadership, lay and rabbinical of the entire community, trends and thinking which also are significant and often more significant than the precise action taken.

On many occasions, we have had people write to us and tell us personally that although they attended the convention and attended the sessions faithfully, it wasn't until they read the accounts in The P-O that they got the full story of what transpired.

When we make the expenditures to cover conventions, it is because we feel that this role we play is especially important at this period of American Jewish history when we are in transition.

So we have been acute observers of developments in the American Jewish community for years and unlike the Conservative rabbis who attend only their own rabbinical convention, the P-O covers the Orthodox and the Reform conventions (and the conventions of most national Jewish organizations too) and thus can relate developments in one wing of Judaism or one area of the Jewish community to the whole as a responsible press should.

We don't hope to convince everyone by this presentation. It boils down, as we see it, to the point that a convention impedes the very goals it seeks to achieve when it will not take the calculated risk of full and open press coverage. What we do hope to achieve is a reconsideration of the policy by some national Jewish organizations which exclude the press, not from sessions where private internal business is being conducted, but from meetings where important decisions and actions affecting the Jewish community are being thrashed out.

The P-O first made its reputation some 20 years ago when it reported conventions of the Council of Jewish Federations and Welfare Funds, when such giants as Henry Monksky and Judge Joseph Proskauer were molding the framework of the Jewish community as we know it today.

A whole history has been written, and a whole Jewish community has made significant steps on the road to maturity and achievement. What role has the Jewish press played?

We want to thank the many rabbis who made it a point to tell us they appreciated our position. As it was, we were enheartened by the vote at the two sessions where the question of our remaining came up. In both instances it was a voice vote, and those who called out yes in answer to the question were not too much of a minority.

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ABRAHAM BURSTEIN



# Hits Political Arrogance At Synagogue Service

Editor Jewish POST and OPINION Harry Simon of Louisville, Ky., accuses me of becoming a refugee from Jewish responsibilities to Judaism for social reasons. This statement is untrue as I was an escapist from politicians who thought more of their political fortunes than the welfare of the synagogue.

When I attended the Israel bar mitzva services at an Orthodox shul recently, I was mindful of the time when one of those politicians blocked the taking out of the Torah until a police officer made him move. Year after year the big wheels of the shul threatened to impede the reading of the Torah unless they got their pet projects through. Strifes in synagogues drove the young folks away.

I have often wondered who is an Orthodox Jew. Is a man who opens his place of business after davening in the morning Orthodox? Is the worshiper who leaves his car a few doors from the shul an Orthodox Jew? A witness testifying to the appearance of a new moon was in ancient times permitted to come riding on an animal even on the Sabbath day. I believe the Conservatives do not frown upon riding to shul on Shabbos.

King Solomon was the first

Reformed Jew. When the king wanted to dedicate his temple in Jerusalem, he became aware it was Yom Kippur, so he suspended the fast in order to hold the Hanuka Habbayith.

Our temple has no mincha or maariv service. It has an evening service daily at which appropriate prayers are read. Not only has the temple been enlarged but a sister organization has been instituted.

I was happy to find that no worshiper walked out as the cantor impressively sang the prayers while the Torah was being taken out. But there was some whispering while the sedra was being read. The rabbi delivered an impressive bar mitzva address adequately illustrating the progress of Israel and its world standing.

When my landlord called for me and took me to a brotherhood service recently, I joined the worshipers with talis and tephillin. It was an orderly service in a Conservative shul.

Instead of having our young folks hang around street corners or hangouts, they should be invited to spend Saturday afternoons at Jewish centers.

HARRY COTTON  
Worcester, Mass.

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Rockland White and Red and Rose Wines  
These Wines are Available at  
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Charge. Voluntary Contribution.

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Finest in Catering—  
11 Banquet Rooms Available for  
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SPECIAL RATES  
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Open an Account Now  
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Established 1930  
Skilled Handcrafts — Men on Our  
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Established in 1923  
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Visiting physicians extend every  
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EXPERT WEAVERS  
Dacrons, Cashmeres, Woolens, Wor-  
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Drapes reweaved.  
Owned and operated by experi-  
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#### C. F. Young Secretarial School

A distinguished Secretarial School  
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— INSURANCE —  
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#### Stephen J. Reid Inc.

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Auto Repair & Service  
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#### Petite Hair Dressers

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Beautiful  
Permanents — Hair Cuts  
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Come In—Happy to Serve You

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Our Specialty:  
BUFFET CATERING  
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QUALITY — ECONOMY  
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# Labor Secretary Urges Jewish Clubs To Welcome Negroes to Membership

NEW YORK (P-O) — Secretary of Labor Arthur Goldberg called on Jews to open their country clubs to non-Jews, including Negroes, and chided the intellectuals and liberals of the large cities for paying only lip service to the fight against prejudice.

Guest-of-honor at the banquet of the 54th annual meeting of the American Jewish Committee at the Roosevelt Hotel here, the Cabinet member, himself an active member of the AJCommittee, minced few words in taking "partners" of prejudice to task.

Newly-elected AJCommittee president Frederick Greenman felt that Goldberg's criticisms were justified and echoed the call for Jewish clubs to open their doors to all. Greenman, a member of New York's East Side Harmony Club, said he was certain that the club would welcome membership from non-Jews, including Negroes.

Assailing private clubs which are articulate or silent partners of prejudice, Goldberg said, "I want also to refer to the country clubs and the Jewish country clubs, too, and I would suggest that while I'm one of those who believe that the Jews have a right to possess the frailties of all other peoples and to have their own clubs, whose existence may be understandable in the light of history, we should face up to the fact that today we can no longer enjoy the pleasure of comforting prejudice without injury to the community.

"Why don't we learn from our youngsters in American colleges and universities who are desegregating fraternities? Why don't we emulate the professional baseball clubs which, after years of discrimination, opened up their rosters to all and found that there were some great box-office stars? I don't think open fraternities and open baseball have imposed any disfiguring social disabilities.

"I find it difficult to understand why, in the houses I have frequented socially, the dinner parties, the cocktail parties, I have rarely seen Negroes as guests. This is particularly marked among intellectuals in our large cities, particularly in New York City and Chicago. Are there no Negroes writers, composers, artists, academicians with whom one can break bread?"

## Debate Central Control Issue

Although the AJCommittee members reiterated their position against any attempt to create a central authority among Jews in the United States, they spent a good deal of time deliberating how to maintain this position without seeming negative and in opposition to the majority of the Jewish community.

President Greenman told THE POST and OPINION that while he doesn't oppose personally the participation of Committee chapters in local community councils, he is "not crazy about the idea."

The AJCommittee stressed that the "principle of centralized control is contrary to the American experience."

The Committee emphasized that it "firmly believes in cooperative efforts on the part of various communal organizations



FREDERICK F. GREENMAN

MAN, elected new president of the American Jewish Committee, follows Herbert Ehrman of Boston, who served a two-year term. Greenman's election brings the committee presidency back to New York City, a fact that has in the past caused some unrest among committee members outside New York. The only other Committee president to serve a two-year term was Maurice Wertheimer, who was Committee president from 1941 to 1943. Greenman is the Committee's tenth president. In reverse order they have been Herbert Ehrman (59-61); Irving M. Engel (54-59); Jacob Blaustein (49-54); Joseph M. Proskauer (43-49); Maurice Wertheimer (41-43); Sol M. Strok (40-41, died in office); Cyrus Adler (29-40); Louis Marshall (12-29); Mayer Sulzberger (from founding in 1906 to 1912). Recently the committee placed a five-year limit on re-election for presidency. Officers are elected by the annual board meeting each year.

to provide on a voluntary basis for the exchange of information and ideas, fruitful consultation and constructive collaboration in specific matters."

The Committee stated that centralized control reduces the vitality and diminishes the creativity of Jewish national organizations.

## Laud Jews' Civic Virtue

Dr. Reinhold Neibuhr, leading Christian fighter for social justice, told the American Jewish Committee that a significant factor in launching him on his career of concern for equality was a Jewish mayor in Detroit, Fred Butzel. Neibuhr said he was appointed to the Mayor's Committee after the Detroit race riots in the twenties and in this manner met the mayor who greatly influenced him in his formulation of social ideals.

Lauding the Jews for their civic virtue, Neibuhr said it was no accident that within his audience he found one-third of his political ideals. Neibuhr was the recipient of the AJCommittee's Annual American Liberties Medal which was presented to him on behalf of the Committee by former Senator Herbert Lehman.

## New BG Vow On U.S. Jews

Past AJCommittee President Jacob Blaustein made a hurried trip to Israel and brought back another agreement from Ben Gurion not to embarrass American Jews by saying that they belong in Israel.

Nevertheless, while Ben Gurion might agree that all Jews do not necessarily belong in Israel, the general consensus is that he won't give up his idea that Jews

who want to live as "full Jews" can best do it in Israel."

In the text of the Ben Gurion statement in which he agreed not to "embarrass" U. S. Jews in future, there was a trenchant reference to the immigration of American Jews to Israel in which Ben Gurion said, "We should like to see American Jews come and take part in our effort. But the decision rests with the free discretion of each American Jew. Those who will come will be those who believe that their aspirations as human beings and as Jews can best be fulfilled by life and work in Israel. I am convinced that American Jewry will continue to make a major contribution towards our great effort of reconstruction."

The Ben Gurion statement makes it clear that he wishes sincerely to maintain wholesome relations with the people of the AJCommittee as well as with all American Jews.

## AJC Discusses Anti-Semitism

Discussing opportunities for Jews around the world, Executive Vice-President John Slawson of AJC, indicated that continued education and nationalism in underdeveloped countries threatens the welfare of Jews in those countries for the general populace may soon find itself ready to compete for professional jobs and business eminence.

## Aid Israeli Students Plea To U. S. Jews

EVANSTON, ILL. (P-O) — A new way for American Jews to aid Israel, is suggested by Rabbi David Polish of Beth Emet Synagogue here in his weekly message in the synagogue bulletin.

Calling attention to the fact that unless Israeli high school students over the age of 14 can pay an annual tuition equivalent to about \$22, they cannot continue with their education, Rabbi Polish points out that the sum of \$400,000 would provide 2,000 Israeli students with the means of continuing their studies.

"What an investment this would be in Israel's future by the American Jewish community," Rabbi Polish writes. "It would mean an investment in the development of vast areas of latent talent, in a dynamic and significant reaching out to our fellow Jews on a personal and intimate level.

"The children of Beth Emet have made a start in this direction by sending funds for such a purpose to their adopted school 'Eminim.'

"My second suggestion is that we make it possible for large numbers of Jewish college students to spend a year of undergraduate or post-graduate studies at the Hebrew University in Jerusalem.

"More and more American colleges now permit their students to spend a year at foreign universities. If the Jewish community would make this opportu-

# Maturity of U.S. Jewry Seen at 'Committee' Meeting

By CHARLES ROTH

An atmosphere rarely seen at Jewish meetings and gatherings emerged at the banquet of the 54th annual meeting of the American Jewish Committee. The way in which the committee presented Secretary of Labor Arthur Goldberg, and perhaps more so, the way Goldberg presented himself to his fellow Committee members, showed a kind of maturity of American Jews that has often been simulated but rarely achieved.

Gone was the whole aura of the "Christian" guest of honor who said a few nice things about his Jewish friends — usually peppered with a "Jewish incident" or two. Gone was also the "Jewish" guest of honor from across the barrier (who, by everybody's standard, had made it), whose words all-too-often carried a tone that clearly demarked the larger society from the Jewish society.

Comes along young Mr. Arthur Goldberg and gives the Jews the greatest gift they ever received in this land of plenty—he chastised them for prejudice. There is nothing that can make you feel more a part of the "out" group than to be called on the carpet for bigotry toward an "in" group minority.

The tone was set right from the beginning. Though Goldberg was the guest of honor, the bigger ovations were given to Sam Leidesdorf, veteran philanthropist, and Dr. Reinhold Neibuhr, the Christian fighter for social justice — both of whom Goldberg easily outranks today in status.

Goldberg's humility was indicative of the Kennedy administration. He brought his audience into the swirl of the administration's problem of racial equality in a way that made them feel a part of it, rather than recipients

of the equality that the government was trying to bring about.

His attitude showed the simple secret of integration. That when minority elements are concerned about the general society they become part of it and when they try to break into it, it shows all over.

This is a big step forward for the Jewish people in the United States. This makes it all the more difficult to understand the concern that Committee members still have for the statements by Ben Gurion about Jews being able to live as Jews only in Israel.

Well-meaning AJCommittee past president Jacob Blaustein brought back another promise from Ben Gurion, that he will not make similar statements in the future. Mr. Ben Gurion considers his views valid. His mind will be changed only when he comes to see the kind of influence Reinhold Neibuhr spoke about at the same banquet. He told about Fred Butzel, a Jewish lawyer who served as his mentor on the Detroit mayor's committee concerned with the race riots there in the twenties.

He attributes much of the zeal in his civic responsibility to this Jewish fighter for social justice. Eliciting Ben Gurion's promise only convinces the fiery old prophet that his allegations are true and that American Jews are still too concerned about what the "Gentiles" will say to be secure enough to live a comfortable life outside Israel.

## 650,000 SAPLINGS

### PLANTED IN CORRIDOR

JERUSALEM (P-O) — When the planting season in the Jerusalem Corridor closed at the end of March, 650,000 pine saplings had been planted by the Jewish National Fund.

## Digest of the Yiddish Press

# Course in Yiddish Culture Proves Huge Success

By Rabbi Samuel M. Silver

Without fanfare, a course in Yiddish culture was begun at Roosevelt College, Chicago, and is most successful. A transplanted New Yorker, Dr. Chaim Pomerantz, husband of a poetess, persuaded the college, named after FDR, to start the project last year. School authorities thought that perhaps a minyan would enroll, but 80 applicants signed up.

Pomerantz has had to cut the class down to forty-some because the school has no room that will hold more. Ephraim Auerbach, of the Day-Journal, sat in on a two-hour session and found the students entranced by the Pomerantz treatment. Even though he disagrees with some Pomerantzian emphasis, Auerbach

ity economically feasible for Jewish students we would enhance the cause of Jewish education. Jewish leadership training and Israel-American relations.

"Finally, what about an American Jewish peace corps in Israel?"



Rabbi Silver

wonders whether some person of means might not give Roosevelt College some funds to enlarge this fine "corner of Yiddishkeit"

THE FIRST head of Hebrew University was a rabbi (Judah Magnes); the second was an archeologist (Dr. Benjamin Mazar). The new rector is an atomic physicist, who was in this country working with Einstein when the atom bomb made its debut. He is Dr. Joel Rokach, 52, a native of Florence and a scion of a family which claims it descended from exiles who fled when Rome sacked Jerusalem in the year 70. A life-long Zionist and for 22 years associated with Hebrew University, the one-time protegee of Weizmann will probably step up science over the humanities at Hebrew U. Rokach's predecessor, Dr. Mazar, leaving because of his health, was both rector and president. Dr. Rokach, elected by the University Senate by a vote of 60, with 20 abstentions (reflecting the tug-of-war between the science and the humanities groups), will serve only as rector. Who will be elected president is one of the questions Israelis are asking even in the midst of the Eichmann trial. (L. Rachman, the Forward).